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REPORTS.

ARCHIV FÜR LATEINISCHE LEXIKOGRAPHIE UND GRAMMATIK. Dritter Jahrgang.

Heft 1.

The first article in this new volume, "Lucifer von Cagliari und sein Latein," pp. 1-58, is by W. Hartel, who has just prepared an edition of Lucifer for the new Corpus scriptorum ecclesiasticorum. This fierce polemic against Arianism shows little trace of any classical training. His only borrowing from Cicero is so characteristic that it is worth quoting. 310, 11: "Quousque tandem abuteris dei patientia, Constanti?" He repeatedly calls attention to the *rusticus sermo* of his epistolae. All his works fall between the years 356 and 361; but, singularly enough, in the later works there are fewer vulgarisms of form and syntax, while the periods are more perspicuous, and the diction more choice. Lucifer is chiefly acquainted with African writers, especially Tertullian and Cyprian, and his language much resembles theirs. Orthographical peculiarities, which Hartel thinks may have been characteristic, not simply of Lucifer, but of the average Latin of his time, are taken up and illustrated with some fullness. I mention here some of the more important:

1. Interchange of *e* and *i* (*es, is, em, im*). However, dative forms in *e*, as *rege, destructore*, are not common.
2. Interchange of *o* and *u* (*o, um, os, us*), e. g. accusatives in *us* like *servus* and in *os* like *conatos*.
3. Interchange of *u* and *i* in root-syllables and endings.
4. Interchange of *a* and *e*, sometimes merely graphic, as in *corum* for *coram*, sometimes, perhaps, phonetic.
5. *qu* for *c*, as *quo apostata, quorum*.
6. Confusion of the dental surd and sonant, *t*, however, being more frequently written for *d*, than *d* for *t*.
7. Dropping of the final consonants *m, t, d, c, n, l*.
8. Absence of assimilation, especially in the groups *bt, bs*, as in *obtinum, scribsi*.
9. False aspiration is frequent, and its opposite *psilosis*, e. g. *hinanimamur, hoccidendum odierna*.
10. *g* for *j*, as *regecit*.
11. Occasional aphaeresis of vowels, as in *stud, stote*, and the opposite *extricta* for *stricta*. Hartel, in his further examination, shows that Lucifer has all the peculiarities which stamp the African Latinity. Under "Lexikalisches" he discusses, in alphabetic order, the use of nearly three hundred words and phrases. Interesting is the use of *ab* with the abl. after comparatives and *dissimilis*, *an* for *quam* after a comparative idea, and the combination *an necne, certus* in the sense of *quidam* = Fr. *un certain*, *civitas* = *urbs* everywhere, *urbs* not being found. Compounds of *con* are very numerous; *cur* with subjunctive is frequent for *quia*; *facere* with infinitive is common in the sense of French *faire*; *factum* = *mortem*, found also in inscriptions, the pronunciation of *factum* probably being the same as that of *fatum*; *fortassis* found ten times for *fortasse*; *infirmitas* = *morbis*; *ne* (not enclitic) in sense of *nonne* and *num*; *ninius* = *magnus* (cf. Archiv I 98), *populi* = Ger. *Leute*, *quam* = *magis, potius quam*; *quasi* = *ὥς, si* is used in direct questions.

II. Declension and Conjugation. The details are too numerous to be given here, but there are many deviations from the normal usage, e. g. *diademam*, acc.; *anathema*, abl. Infinitives of *i*-stems are regularly contracted, as *servisse*, *quæsisse*; *toto* and *alio* occur as datives. Hebrew names are usually treated as indeclinable, but there are several exceptions, as *Danihelem*, *Scariothae*, etc. Forms based on false analogy are *plaudas*, *compulserunt*, *desinuerint*, *referso*, and others. We find *odivi*, *odis*, *odimur*, *odies*, *odire*, *odiri*, *odientes*. There is a decided preference for contract forms like *audisti*, *delessent*, *replesti*, *laudarit*. Especially noticeable is the periphrastic use of *esse* with participles in all the moods and tenses. A few examples of this from earlier writers, beginning with Cato, are given in Draeger, Synt. I² 293. Over 200 examples are found in Lucifer. Often the subjunctive is used in clauses parallel with the indicative without distinction of meaning. In the compound tenses of deponent verbs, *fui*, *fuérin*, etc., are used for *sum*, *sim*, etc. This tendency, already noticeable in Livy, seems to have steadily increased in later writers.

III. Syntax and Style. In the use of the cases the deviations are not numerous. *uti*, *frui* and *potiri* are sporadically used with the accusative, and *credere* takes the acc. twice. The accusative more frequently extends its sphere than the other cases, and there are at least two instances of an accusative absolute. Adverbial phrases are *in æternum*, *in perpetuum*, *in totum*, *ad ultimum*. For the genitive we find *ad* with acc. in *necessitas ad absentem percutiendum*. So also *dicere ad aliquem* for the dative. The subject accusative with inf. is often omitted, but it is found expressed after numerous verbs, as *cogere*, *concupiscere*, *dolere*, *facere*, *hortari*, *rogare*, etc. The nom. with inf. is also found after numerous passive verbs, as *adseverari*, *agnosci*, *doceri*, etc. The ablative of the gerund is used after *desinere*, *desistere*, *deesse*, and also where we should expect *dum* or *cum*. Instead of the infinitive we have *quia* as often with the ind. as with the subj., and *quod* more frequently with subj., *quoniam* occurring but once in this sense. We even find an acc. with inf. after *quod* and *quia*. *ut* is used with ind. in clauses expressing a consequence. The ind. is often used in indirect questions. The subjunctive shows a very confused use in dependent clauses, where no connection is established by *ut* or any other conjunction, and frequently in co-ordinate clauses the ind. and subj. are used with no appreciable difference of meaning. The subjunctive is not only found after *quia*, *nisi quia*, *quia enim*, *quoniam*, *quando*, *siquidem*, to assign a reason, but also after *postquam* and *posteaquam*, while *cum* with the ind. is more frequent than we should expect. The tenses also have lost their sharp definition. The preference for pluperfect forms is marked, and adds to the evidence for the gradual disappearance of the imperfect subj. (see Imperfect and Pluperfect Subjunctive in the Roman Folk-Speech, Vol. I of this Journal, pp. 410-15). In the matter of style, Hartel calls attention to the frequent *anacolutha*, the use of *ellipsis* and *asyndeton* and *tmesis*, which often obscure the sense.

In a brief note, p. 58, Wölfflin shows that the French *cabriolet* comes from *capreolus*, with reference not simply to the springing motion of the buck, but probably also to some resemblance between the shape of the vehicle and of the horns.

Pp. 59-69. Zu den lateinischen Sprichwörtern und sprichwörtlichen Redensarten, by P. The proverbs in which some animal is mentioned or referred

to are here treated systematically, to the exclusion of those already treated by Genthe in his *Epistula de proverbii Romanorum ad animalium naturam pertinentibus*, Hamburg, 1881, and by Wortmann, *De Comparationibus Plautinis et Terentianis ad animalia spectantibus*, Marburg, 1883. Under *sus Minervam* a reference should be added to *De Oratore* II 233. In Varro, *Sat. Men.* 575 (ed. Bücheler), the expression quoted by Gellius 13, 31, 14, *prandium caninum*, is interpreted, in opposition to Gellius, as meaning "Der mittlere Wein sei so schlecht das man ihn den Hunden vorsetze." Possibly, however, *caninum* refers to the cynics.

On p. 69 Goetz gives, in a note, further evidence to show that *ultimorum* should be read for *intimorum* in Placidus, p. 49, 10.

Pp. 70-91. Der substantivierte Infinitiv, by Wölfflin. The Latin grammarians recognized that the infin. was used for a substantive in the nom. and acc. Wölfflin treats the subject historically. I. Archaic, classical, and silver Latin. 1. Infin. dependent upon *inter* and *praeter*. Greek influence is discernible in the first and only instance in Cicero, *De Fin.* 2, 13: *inter optime valere et gravissime aegrotare nihil interesse*. Similarly Seneca, *De Benef.* 5, 10, 2. In the Church Fathers there are more examples, Tertullian extending the usage to passive infinitives, as *inter dici et esse*; and so Augustine, who furnishes several instances of an inf. depending on *inter*. Rufinus, in a translation of the Dialogue against the Gnostics, goes so far as to make an object depend upon the inf., e. g. *inter habere potestatem*. *Praeter plorare* is used by Horace, *Sat.* 2, 5, 69, which is followed by Ovid, *Heroid.* 19, 16, *praeter amare*, and *praeter amasse meum*, *Heroid.* 7, 164. 2. Pronouns in agreement with the infinitive, e. g. *hoc, illud, ipsum* taking the place of the Greek *rò*, and *meum, tuum, suum*, etc. Examples are given from Persius I 122, I 9; Plautus, *Curc.* 28; Cic. *de Fin.* 1, 1; 2, 18; 3, 44; *Tusc.* 3, 12; 4, 46; 5, 33, and others; from the letters to Atticus three examples, and from the remaining correspondence but one, *Ad Fam.* 15, 15, 2; but in the Orations there are none. Seneca is the first here to use an inf. perf., *Oed.* 992, *ipsum metuisse*. Petron. 52 has *meum intelligere*; but, after all, there are comparatively few examples in the first century and in the first half of the second century. 3. Personal genitives depending upon an infinitive. Valerius Maximus, 7, 3, 7, has *cuius non dimicare*. Seneca, *Epist.* 101, 13, *huius vivere*. Patristic Latin furnishes numerous examples of the genitives of pronouns thus used. The Christian poet, Marius Victor, makes the innovation of using the genitive of substantives, e. g. *scire ipsius dei*, which Gregory the Great frequently uses. More seldom the dative is used in the same way, as Sedulius *carm. pasch.* 4, 14, *cui condere velle est*.

II. Late Latin. 4. Other accusative prepositions on which the infinitive depends. Under Greek influence we should expect the usage to widen. Fronto and Tertullian are surprisingly conservative. Tertullian has one or two instances of *in* with inf. Hilarius introduces *ad*, which is taken up by Augustine and Boetius. Scattered examples are given of *contra, iuxta, secundum, propter, supra, ante, per, post* and *ob* + inf. 5. Prepositions which govern the ablative. There are no examples before the end of the fourth or the beginning of the fifth century. Augustine furnishes examples of *in, de*, and *pro*, Marius Victor of *sine*, Boetius and Venantius Fortunatus of *a, de*, and *ex*.

In later literature *pro posse* is especially common, taking the place of the obsolete *vis* and *vires*. 6. The infinitive with a modifying adjective. This is late and never became very common. The earliest good example is, perhaps, to be found in Hieronymus adv. Pelag. 3, 12 (796), *immaculatum cum Christo vivere*. The freest use is found in Marius Victor. 7. Pronomina and pronominalia. Comparatively few examples are found in poetry, very few in history (none in Caesar, Sallust, Livy, Tacitus and Suetonius) or in the Orators. Macrobius and Martianus Capella furnish some examples. The Jurists have strictly avoided this construction. In the Patristic literature after Augustine it is common, and some examples are found before him in Tertullian, Lactantius, and others. It is worthy of notice that *illud*, which we should expect as the equivalent of the Greek *τό*, does not appear with the infin. until Augustine uses both it and *hoc*, although he uses by preference *ipsum* for *τό*. Marius Victor shows greater variety in the construction than any of his predecessors. 8. The infinitives thus used. The inf. pres. pass. is very uncommon. The inf. perf. act. is found in poets, and later in prose. The inf. act. followed by an object is not at all common. The most frequent substantive infinitives are *amare*, *credere*, *dolere*, *esse*, *intelligere*, *mori*, *nolle*, *posse*, *videre*, *sapere*, *scire*, *velle*, *vivere*. Perhaps we have here the forerunners of the substantivized *être*, *pouvoir*, *vouloir*, *savoir*, etc.

Pp. 92-107 give an exhaustive lexical treatment of *abdicare*, by Edm. Hauler.

P. 107. Konrad Hoffmann explains *cantuna* as = *quintana*, a street in the camp and market, changed to *quantuna* under the influence of *quanto*, How much? a question often asked in market. The editor gives other instances of the forms *besta*, *bestea*, *bestelus*.

Pp. 108-16 exhibit in full the use of *intimare* in its literal and transferred senses.

Pp. 117-30. *Curvus*, *uncus* und Komposita receive from Adolf Müller an interesting historical treatment, which is not concluded in this number.

P. 130. Wölfflin tries to establish the form *pacificavi* in the Monum. Ancyranum 5, 13 (cap. 26).

Pp. 131-7. Addenda lexicis Latinis, beginning with *ecfamo* and ending with *gulositas*; in all over 160 words. To this we would add *exceptive*, Donatus Comm. Hec. 4, 3, 2; *exegematicus*, Serv. Verg. Ecl. 3, 1; *farcina*, Eugraphius And. IV 4, 30; *gesticulose*, Donatus, Eunuchus V 2, 64.

P. 137. B. Dombart disposes of the word *dimicatura* by reading in Commodian. Instruct. 2, 12, 12, *dimicat vestram* for *dimicaturam*.

Pp. 138-43. Vulgärlateinische Substrate romanischer Wörter, by G. Gröber, continued from *haedus* as far as *ilicem*.

P. 143. Karl Sittl, in the much-disputed verse of Propertius IV 6, 3, where the MSS give *cera Philetæis certet Romana corymbis*, would restore to its rights *cerrum*, i. e. the fruit of the *cerrus*, reading *cerra*—*certent*. "Italien's Eichenlaub streite mit dem Epheu des Philetas."

Pp. 144-50 are devoted to Miscellen, of which we give the titles: "Zu Lucilius und zur altlateinischen Poesie," by F. Bücheler; "Storia. Inormis," by B. Dombart; "A, ab, abs," by Johannes Hausleiter; "Transitive Verba als Reflexiva bei Corippus," by Michael Petschenig.

Pp. 151-8 are given up to reviews of the literature of 1885, 1886.

Heft 2.

The first article, pp. 161-7, is entitled "Der Untergang der geschlechtlosen Substantivform," by Hermann Suchier. The facts are well known, but how are they to be explained? In the earliest times certain adjectives with stems ending in *c, d, t, p, b*—like, e. g. *princeps*—assumed in the neuter the masculine termination *s*; and the nom. *felix* was also used as acc. n. This was the only step, however, taken thus early in this direction. In late Latin the assigning of m. and f. genders to neuter nouns must not be regarded as the result of a personifying imagination. It is rather due to form-association and idea-association: e. g. *aestas* became m. in French because the names of the other seasons are masculine; while, on the other hand, *parentatus* gives *parenté, f.*, due to the numerous words ending like *santé*. Probably it was neuters of the second declension which first became m., as *fatus, vinus*. This was assisted by the loss of final *m* and *s*, and the merging of the cases. If one said *ventu* for the nom. and acc., it was easy from the acc. *fatum* to form a nom. *fatus*. The fourth declension was probably next affected. In the third declension many nouns like *antistes, princeps*, formed new nominatives, as *antistiles, principes*, and after this analogy neuters like *rete* formed *retes*. Combinations like *bonus tempus* probably helped to make neuters in *us* masculine. So, too, the merging of acc. and abl., as in *per multo tempore*, C. I. L. X 3344. In Italy, and to a certain extent in France, forms like *folias velas* arose, and as a further consequence feminine singulars were formed like *vela, folia*. In the seventh century the neuter had already been reduced to substantially the same condition which we find in the Romance languages. This is illustrated by instructive examples.

J. M. Stowasser, pp. 168-76, contributes some ingenious suggestions to the settlement of the difficult problems presented by the *Hisperica famina*, already discussed in the second volume of the Archiv. In opposition to Geyer, Stowasser thinks that *Hisperica* has nothing to do with Spain, but rather with *Hesperia* = Italy, as in Verg. A. I 530. He happily compares the passage beginning *Alterum barbarico auctu loquelarem inficit tramitem . . . quaternaque necit specimina*, etc., with Charisius, 265 K, *Barbarismus fit quattuor modis*, etc. In *bis senos exploro vechros qui ausonicam lacerant palatham*, it seems much better to us to take *palatham* = *palatum*, as Appel, De genere neutro intereunte, p. 82, has done. Stowasser is at a loss to explain *vechros*. For *inclitos apices* I would suggest *inlitos apices* = letters. Stowasser says: "*Inclitos* spottet der Auslegung."

In a brief note, K. Hofmann, p. 176, seeks to explain *ullageris* as = *orcularis*, by a metathesis similar to that seen in *clustrum* for *crustlum*, *fraglare* for *flagrare*.

Pp. 177-206, Ph. Thielmann treats of *Facere* with the Infinitive. A. *Facere* = *fungere*. In Cato Maior 54 we have *facere* in this sense with the present participle: *Homerus Laertem colentem agrum fecit*. There being no perf. part. act.,

the infinitive had to be used here. So Ter. Haut. Prol. 31; and so where an act was represented in the passive, we find, e. g. *aedificari mundum facit*. The construction was then extended to the inf. act. So in Cic. Tusc. 4, 35: *Poetae impendere saxum Tantulo faciunt*. This is found afterwards in all periods, and is taken up by the Romance. It is especially common in grammarians like Servius and Macrobius. Vergil uses *facere* of an artist, Aen. 8, 710; Pliny of a sculptor, N. H. 34, 59. *Facere*, in the sense of to assume the case, is regularly used with acc. + inf.; so Tusc. I, 82.

B. *Facere* = *machen, bewirken*. The regular classical construction is *ut* with the subjunctive; but Plautus has the inf., Epid. 3, 3, 30; and so Ennius and Varro. Classical prose holds itself aloof from the usage. Cicero uses it once (Brutus 142) for balance of clauses. Lucretius has several examples. Vergil only in A. 2, 538: *me cernere letum fecisti*. Ovid has at least six examples. In Augustan prose the usage is rare. It is common in Gaius, the Jurists, in Apuleius, Gellius, and the African writers generally. The reason for the extension of the usage may, perhaps, be found in the comparative dearth of causative verbs in Lat. like *fugare*: *fugere*. Sometimes a compound was formed like *calefacio*, but it was easier in general to use the inf. Tertullian and the translators of the Bible make large use of it.

C. *Facere* = *iubere*. Perhaps it was thus used in the Monumentum Ancyranum, but until toward the end of the third century there are few examples. It occurs in the *Scriptores Historiae Augustae*, in the later historians, in patristic Latin, and in the Vulgate of Jerome. Macrobius, 6, 6, 2, explains Verg. A. 7, 283, *creavit*, by *creari fecit*, where the agency is intermediate. The construction crept gradually into Christian poetry. Prudentius has two examples, Venantius Fortunatus sixty. *Esse facis* made a convenient pentameter ending. In official documents it occurs all through the Middle Ages; so regularly in papal edicts. Often we find the act. inf. where we should expect the passive. Probably the two infinitives were almost alike in their pronunciation. Gregory of Tours uses regularly the passive, but in the next century Fredegar regularly uses the active. Thielmann shows, by numerous examples, how the French use of *faire* was anticipated in the Latin.

Pp. 206-29. Die Götter und Halb-götter im Sprichworte, by A. Otto. As Roman mythology is so largely under the influence of the Greeks, many of the proverbs may be traced to a Greek source. An interesting collection follows, grouped under the following heads: 1. *Deus, dii*. 2. Heaven. 3. Hell. 4. Jupiter. 5. Apollo. 6. Minerva. 7. Mars. 8. Venus. 9. Ceres. 10. Neptune. Then minor deities; e. g. abstractions like *Salus Iustitia*, and heroes and demi-gods, as Hercules, and mythological persons like Circe, the Sirens, Charybdis, etc.

Pp. 230-235. H. Dombart discusses the various meanings of *Historia*. Quintilian, II 4, 2, assigns to it nearly the sense which we give. Tertullian uses it more in the sense of mythical tale = *fabula*; and so also Suetonius, and even Plautus, Horace, Propertius and Ovid. Tertullian uses *historiam saltare* of the dramatic representation of myths. A similar use of *historia* and *historicus* is proved for Commodianus. Attention is also called to the fact that in Italian *storia* is used both for history and for comedy. The editor asks whether in

Greek *ιστορία* ever had the sense of *μῦθος*, and shows that the Romans did not require of a historian the absolute truth. Our expression Natural History seems to be a translation of the title of Pliny's work, which is an inadequate translation of the Greek *ἡ φυσικὴ ἱστορία*. Havet, p. 235, proposes to read in the fragment of Ennius preserved Cic. Rep. I, 64, *Pectora pia tenet desiderium* (MSS *dura*), claiming that the *i* of *pia* was still pronounced long, as in Umb. *peihaner*, Osc. *peihioi*.

Pp. 236–50. Adolf Mueller brings to a close his exhaustive treatment of *Curvus*, *uncus*, and their compounds.

Pp. 251–63 give 370 addenda lexicis latinis from *Habeno-Ovofarius*. Some of these are very remarkable in their formation; e. g. *honorificabilitudinitas*, *illassabiliter*, *inconsuetudinarius*, *inventuosus*, *iusiuramentum*, *loquestis*, *magefio*, *mariambulus*, *nugiloquium*, *orcigenus*.

Pp. 264–75. G. Gröber continues "Vulgärlateinische Substrate romanischer Wörter" from *ille*, whose subsequent forms in the Romance languages are very fully given, to *lamna* = *lamina*.

Johannes Schmidt notes the occurrence of *Inpaestator* = *qui exercet artem*, *ἐμπαιστικῆν*, in C. I. L. VIII 9427.

Miscellen, pp. 276–86. "Geographische Eigennamen als Appellativa," by Konrad Hoffmann. Huesca = Osca; cf. Du-Cange-Favre 4, 236: *Hoscha, portio terrae arabilis fossis vel sepibus undique clausa*. Ischia has had several names, the oldest—1. *Pithecosa* = ape island; 2. *Inarime*, derived from Iliad, 2, 783, *εἰν Ἀρίμοις*; 3. *Iscla*, perhaps from *Iscola*, and connected with Greek *σκολιόν*, may be compared with *Procida* = *Προχίτην*. The prosthesis of *i* is interesting. An attempt is made to connect the name of the Danes with Skt. *dhanu* = bow, from the form of the Danish islands. Fr. *écueil*, Ital. *scoglio*, and Eng. *shoal*, are also derived from *σκολιός*. 4. *Aenaria*, probably from some connection with the Aeneas legend. *Padus*—*Eridanus*, because the river carried along amber, *Eridanus* is identified with *Rudon*, and *Padus* connected with the *padī* of Pliny, N. H. 3, 122.

"Vermischte Bemerkungen," by Emil Baehrens. In Lucretius I, 363, read *subidam* (for the MS *subitam* and the vulgate *solitam*) in sense of 'burning.' In Hor. Epist. II 1, 114 ff., the proper reading may be quod *magicorum* est promittunt *magici*; cf. Porphyrio to Epist. II 1, 213; and II 2, 209; and Servius de centum metris, Keil IV 463, 27. In Gellius XVIII 11, 3, read *nigrefacit* for *nitefacit*. In Atilius Fortunatianus, Keil, Gr. L. VI 218, read *candificat* for *canificat*. In Lucilius (Lach.) 393 f., Baehrens proposes:

'idne aegri est magis an quod pane et viscere privo'

'quod viscus dederas tu, equidem hoc rest; viscera largi.'

Masio, by Louis Havet. In the Placidus Gloss *masio*: *malo*, *maslo* is to be read, and here the *s* was not pronounced, but must be taken as a sign of *ā*, as *eisdem* for *idem*, *thensaurus* as *ensor*, pronounced *cēsor*. Similarly, FOSLIUS was pronounced Folius. In a fragment of Naevius found in Nonius, p. 124, Havet proposes *Oderunt di homines iniustos*, for *iniuros*.

Stowasser reads in Nonius, p. 210, 6:

iente calido eluellat, rapla, rumice.

Eluëllat would be a verb from **eluëlla* = *eluvies*, as we find in late Latin *querelari*, etc. In Enn. Ann. 588 M, he proposes

huic statuam statui? malo removatur Athenis.

Offendo : *offensio*, like *formido*, is a noun in Afranius :

quoque, nunc offendo sæpe procul nostrast mala!

where *quoque* = *coque* = *νῦν ὕβρις κακῇ, μάγειρ', εἰρκτῆς ἐμῆς πορρωτάτω*.

B. Dombart discusses the gloss *Antistes* : *princeps speculator, graece episcopus*.

M. Petschenig gives examples of the reflexive use (without *se*) of *frangere*, *trahere*, *vertere*, *volvere* in Corippus.

Instead of *plaumorati*, Pliny, N. H. 18, 172, G. Baist reads *ploum Rhaeti*.

Karl Sittl identifies *crumelum*, in Gregory of Tours, 810, 8, with *grumellum*, which is seen in Ital. *grumolo* (cf. *grumus*, *grumulus*).

A brief necrology is given of Georg Kettler, one of the contributors, born in Nürnberg 1852, died in Meran, April 12, 1886.

Pp. 287-308 are devoted to reviews of the literature of 1885, 1886.

MINTON WARREN.

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I.—L. Toulmin Smith, in St. Patrick's Purgatory, and the Knight, Sir Owen, prints the versified legend as found in the recently discovered Brome MS.

F. G. Fleay, On the Chronology of the Plays of Fletcher and Massinger. The discrepancies between the results of Fleay and those of Boyle (v. Am. Journ. Phil. VII 111) are worthy of notice.

F. Kluge, On the Vocabulary of Old English. This paper communicates, in the interests of lexicography and grammar, a number of excerpts from the interlinear version of Bede's Liber Scintillarum.

Minor Publications from the Auchinleck MS, by E. Kölbing. Under this head are reprinted three Middle-English poems, On the Seven Deadly Sins, a Pater Noster, and Psalm 50, which are all in Laing, A Penniworth of Witte.

Under the title, The Boke of Curtesy, Karl Breul prints MS A of this Middle English poem of 112 lines, with the variants of the four other manuscripts and the two printed texts.

The Book Notices contain, among other matter, favorable criticisms of Grion's Italian Version of Beowulf, Hausknecht's Floris and Blancheflur, and Techmer's Zeitschrift, with severer strictures upon Stratmann's Mittlenglische Grammatik.

In the Miscellanea there is an important paper by W. Fick, On the Authenticity of the Middle English Version of the Roman de la Rose, which ascribes the authorship to Chaucer. There is likewise an obituary notice of Oskar Zielke, the editor of King Orfeo.

II.—C. H. Herford records an important discovery, under the heading Gascoigne's Glasse of Government, and shall be permitted to state his conclusions

in his own words: "The scholastic problem which beset the devout Humanism of Germany and Holland, how to instil the idiomatic tongue of the old comic poets without their '*profanae lubricaeque fabulae*,' was solved, as is well known, by the creation of a sort of hybrid, which, in its most fully developed form, became known as the Terentius Christianus. Biblical or non-pagan stories, the idylls of the Old Testament, the parables of the New, German fairy tale, and even, now and then, a decorous fabliau, were arrayed in flowing senarii for the adornment of school-festival as well as to form part of the routine of school-work. Reuchlin's Henno led to the Asotus of his more brilliant disciple, Macropedius of Utrecht; Crocus, at Amsterdam, followed independently with a Joseph; Gnapheus of the Hague with a play of European celebrity, the Acolastus. . . . None of these stories, however, fell with so little change into the scheme of Latin comedy as the parable of the Prodigal, with its veiled suggestions of adventure and intrigue, revel and harlotry, loss and discovery, all made innocuous by an enveloping sheath of Christian sentiment. The best of the long series of 'Prodigal Son dramas' is certainly the Acolastus of Gnapheus, acted 1529, and printed 1534. . . . The Acolastus was early read with great admiration, and in 1538 was translated by Palsgrave, for scholastic purposes, with an interesting dedication to the king. . . . All three dramatists must have been well known by name and reputation to the literary and university circles in which Gascoigne moved. But in 1572-3 circumstances took him to the actual scene of the work of two of the three. . . . He joined the Prince of Orange in Holland. . . . If I am not deceived, then, there are plausible grounds for supposing that one of the most respectable pioneers of the great age of the English drama stood for a moment in literary contact with the most original Latin dramatists of the previous generation; that he met with their writings either in England, where they were in any case known by repute, or during the Dutch expedition which immediately preceded the writing of his own play; and that he learned from them what no Roman or English dramatist could then have taught him—the idea of a 'Glass of Government' in which the unsavory world of Roman comedy is boldly adopted with a Christian purpose, while the story of the Biblical prodigal is worked out, much enlarged and still more extensively 'amended' in the sphere of the modern school."

In continuation of his paper on Beaumont, Fletcher and Massinger, R. Boyle quotes a long list of parallel passages from Massinger's dramas, to be afterwards used in determining the authorship of certain doubtful plays, asserting that Massinger indulged in the "habit of repetition to an extent unexampled in the works of any other author, ancient or modern."

Hermann Varnhagen, *The Story of the Cradle* (Chaucer's Reeve's Tale). This is an attempt to determine the genetic relations of the eight versions, of which two are Old French, one Italian, two English, two German and one Latin. The second French version is contained in Hamilton MS 257, which is now at Berlin, and dates from the close of the thirteenth century. This is of prime value, for it contains the two motives of the tale, the miller's theft and the clerk's revenge, and is, apparently, the direct original of the Chaucerian story. Chaucer individualizes the characters and localizes the incident; he omits the unessential, accentuates the comical situations, makes the contrasts

sharper, and lends more unity and naturalness to the action of the tale. As for Boccaccio's novel, the Sixth of the Ninth Day, it is assumed to be derived from another Old French version, co-ordinate with Chaucer's original, but containing only the one motive, while La Fontaine merely follows Boccaccio.

K. Elze, Notes and Conjectural Emendations to "Antony and Cleopatra" and "Pericles."

Arnold Schröer, *De Consuetudine Monachorum*, prints a chapter of monastic rules in Old English from MS Cotton. Tiberius A III, fol. 174a-176b.

The Book Notices review, among other works, Ernesto Rossi's *Studien über Shakespeare*, Noreen's *Altisländische und Altnorwegische Grammatik*, and Koch's *Revision of the Shakespeare Translations* by Schlegel, Kaufmann, and Voss.

The Miscellanea contains a Report on the Sessions of the Modern Philology Section, held at the 38th Convention of German Philologists and Teachers (1885). The following resolutions were unanimously adopted:

"Supplementary to the resolution which was unanimously adopted last year at the Dessau Convention—namely, that, in elementary instruction in both French and English, the reading-matter is initial and cardinal, and grammar is always to be treated inductively at the outset—we are agreed upon the following points:

"1. Reading is likewise to be made the principal feature of superior instruction.

"2. Grammar is, as far as possible, to be treated inductively in the upper classes.

"3. Modern historians should have a prominent place among the authors selected.

"4. Written exercises upon the selections read should gradually take the place of translation from German.

"5. It is desirable that at the final examinations there should be a substitution for the usual written theses, either of a free written thesis corresponding to the aim and character of the school, or a translation into German."

At a later session, the following resolution was adopted by a large majority:

"In consideration of the fact that linguistic instruction on a phonetic basis promises much greater success than the prevailing method, which regards the letter and the rule as fundamental, the Section is of opinion that preparatory training by instruction in Latin, which alienates the pupil from an understanding of the sounds, is injurious in its bearing upon rational linguistic instruction in general."

Besides, the following resolutions were adopted unanimously:

"1. It is of the highest importance that a position corresponding to its importance should be accorded to the subject of Modern Languages in all upper schools.

"2. The employment of Grammar (Mittel)-school teachers, and those destitute of special training, to impart instruction in Modern Languages, is, on principle, not to be tolerated.

"3. In order to make proper provision both for the practical and the historico-philological training of such University students as design to become teachers

of modern languages, it is necessary to aim at the establishment of two professorships each for both French and English in every German university, including the whole domain of Modern Philology, theoretically and practically considered. It is likewise desirable that every Modern Language teacher, before entering upon the practice of his profession, should be enabled to spend a considerable time abroad, in order to gain a completer mastery of his subject."

III.—R. Thum, Notes on Macaulay's History, VII.

E. Kölbing, Minor Publications from the Auchinleck MS. Kölbing here reprints the poem which had been published by Scott and Laing, in their "Owain Miles and Other Inedited Fragments of Ancient English Poetry," Edinburgh, 1837, under the title of A Moral Poem.

The Book Notices are unusually rich. F. Liebrecht writes an appreciative review of Child's English and Scottish Popular Ballads, on which he bestows unstinted praise. Joseph Hall comments on Lucy Toulmin Smith's edition of the York Plays. K. Breul describes at length Kölbing's edition of Amis and Amiloun and Sarrazin's Octavian. W. Sattler touches upon the second part of the Philological Society's New English Dictionary, and there are several other notices of less important works.

In the Miscellanea there is an excellent obituary of Ludwig Lemcke, by W. Mangold, Kluge clears up the difficulties surrounding the word *grēp*, and Skeat and Fick respectively decide that the Romaunt of the Rose is not and is a translation by Chaucer.

ALBERT S. COOK.

NEUE JAHRBÜCHER FÜR PHILOGIE UND PAEDAGOGIK, 1884.

Fascicle 7.

57. Der Papyrus Massiliensis des Isokrates. F. Blass. Alfred Schöne had declared this MS to be as old as the first century, but B. denies this and assigns it to the fourth or fifth century. The article is chiefly occupied with a comparison of the different MSS.¹

58. ΕΠΕΑ ΠΤΕΡΟΝΤΑ. F. Weck. The ordinary derivation of *πτερόντα* and *ἄπτερος* from *πτερόν* is incorrect, for this would require the two words to be used with opposite meanings. On the contrary, they both seem to have similar significations, which may be included under the idea of "forcible," or "efficacious." *ἄπτερος* is derived from the root *ἀπ-* or *ἀπ-*, which appears also in *ἀπάτη*, *ἀπαφίσκω*, as well as in *ἄπτω*, *ἄπτομαι*. *ἄπτερος* means "urgent" or "pressing." From *ἄπτερος* is derived *ἄπτερόεις* (for "*ἔπεα πτερόντα*" should always be written "*ἔπε' ἄπτερόντα*") by the passive ending *-εντ*. Both words have practically the same meaning, and both should probably be written with the rough breathing.

59. Timaios als Quelle Diodors für die reden des dreizehnten und vierzehnten Buches. E. Bachof. This is an elaborate argument to show that Timaios is the source from which Diodoros drew the speeches of Nikolaos and Theodoros in Books XIII and XIV of his History; and at the same time a

¹ See A. J. P. VI 109.—B. L. G.

reply to Unger, who supports the view of Holm, that the speeches are derived from Ephoros.

60. ΕΙΔΩΣ bei Homer. W. Heymann. "It is not a difference in the meaning of εἰδώς, but a difference in its object, which decides whether it shall govern the genitive or the accusative case."

61. Die errichtung der Phyle Ptolemais. J. Beloch. B. contends that the Athenian tribe, Ptolemais, was named in honor of Euergetes, and not, as commonly supposed, in honor of Philadelphos. It was established, B. thinks, in the neighborhood of 230 B. C.

62. Zu den Geoponika des Cassianus Bassus. G. Bilfinger. A suggestion for the correction of the text in the corrupt passage (Vol. I, p. 30 ff., Niclas's edition) in regard to the time of the rising of the moon on the different days of the month.

63. Zu Sophokles Antigone. F. Kern. Text-criticism, lines 576, 392, 124.

64. Ein verkanntes Fragment des Archilochos. F. Blass. B. thinks that two lines quoted by Aristides, the rhetorician, and usually ascribed to Euripides, are probably from Archilochos.

Fascicles 8 and 9.

65. Geographische Homerstudien in Pausanias. A. Enmann. A discussion of the sources of the Homeric geography of Pausanias, with special reference to Apollodoros and Strabo. E. would assign an important place to Apollodoros.

66. Zur textkritik Platons. K. J. Liebhold. Being remarks on the text in ten passages in the Dialogues.

1. (Continued from Fasc. 1.) Zur Homerischen Worterklärung des Aristarchos. E. Kammer. K. defends his interpretation of *γυῖα*, "hands and feet," against the criticisms of Hecht.

37. (Continued from Fascicles 4 and 5.) Zu Thukydides. C. Conradt. Critical remarks upon a number of passages.

67. Zu Theokritos. C. Ziegler. A brief statement of the order of paragraphs in the "Prolegomena Theocritea" in Vat. 1824-23.

68. Zu Platons Kratylus. M. Wohlrab. Critical remarks upon five passages.

69. Zu Aristoteles Politik. H. Flach. Very brief text-criticism upon two passages.

70. Der römische Kalender 218-215 und 63-45 vor Christ. G. F. Unger, Würzburg. This covers 65 pages, starting with the generally admitted fact that at the beginning of the second Punic war the Roman calendar was two months too fast, and then going on to establish what March 15th corresponded with in each of the years 536-533 (A. U. C.) and 691-710. The cyclic year is also established for each year in the two periods. Thus March 15, 536 = March 19, 218, cyclic year XVI, and so on up to the 24th cyclic year. The evidence seems to be gathered from all possible sources and to be used judiciously.

71. Zu Vergilius Aeneis. Th. Plüss, Basel. A question of punctuation and construction in I 109. Plüss would write the whole passage:

Tris Notus abreptas in saxa latentia torquet,
—saxa; vocant Itali mediis quae in fluctibus aras,
dorsum immane . . .

He renders the second line: "*felsen*, sag' ich; *genannt* werden sie von den Italern *altäre*"; the italicized words indicating the accent. With this repetition, for the sake of emphasis, we may compare Aeneid II 405 f.

72. In Senecae De Clementia librorum fragmenta. Aemilius Thomas. A textual criticism.

73. Zu den beiden ersten Büchern von Cicero De Oratore. H. Muther, Coburg. In twelve passages in the first two books of De Oratore, Muther aims to show that words have been dropped out through coincidence with the word or the end of the word immediately preceding, or with the beginning of the following word. In thirteen other passages quoted words have been omitted for no possible reason whatever.

74. Zu Ciceros zweiter Philippica. Otto Sieroka. In §108, it is proposed to read *scortorum* for *scutorum*.

75. Zur Kritik und Erklärung der Briefe Ciceros an M. Brutus. O. E. Schmidt, Dresden. This is a review of Gurlitt's Die Briefe Ciceros an M. Brutus in Bezug auf ihre Echtheit geprüft, and is quite a warm endorsement of the work. Gurlitt gives clearly the main difficulties of the 15th Letter, Book I; some of them, Schmidt himself tries to explain.

76. *Quod potui* und ähnliches. K. Rossberg. This expression most usually occurs without *solum*, but it always implies *cetera non potui*. Ovid uses it very frequently; but it is also found in Juvenal (6, 128); Dracontius, Orest. 780 (Peiper); Vergil, Ecl. III 70. Even modern German has its equivalent, and an example is found in Goethe's Faust.

Fascicles 10 and 11.

77. Chronologische Fragmente. A. Schmidt. This article is very long and comprehensive, and we can only summarize very briefly, in most cases giving merely the subjects of the chapters. 1. Some Attic inscriptions are doubly dated. In such cases the date *κατὰ θεόν* refers to the old sacred calendar of lunar months, while *κατ' ἀρχοντα* refers to the secular, solar year. 2. Such a double dating can also be found in Boeotian and Egyptian inscriptions. 3. The above explanation of the double dating is sustained by reference to Theodore Gaza (c. 9 ff.). 4. The solar year was introduced by reason of its greater convenience, through the influence of scientific men. 5. The solar calendar of Meton was published in 432 B. C., partially adopted in 342, and used officially in public documents in 322. 6. The increasing difference between the two calendars. 7. The Attic solar calendar was not reformed in accordance with the scheme of Kallippos. 8. The location of the intercalary days in the two calendars contrasted. 9. The position of the long and short lunar months. 10. The manner of dividing the Prytanies. 11. Examination of inscriptions in proof of his propositions. 12. Discussion of inscrip-

tions in reference to the tacit use of the date *κατ' ἀρχοντα* exclusively, instead of *κατὰ θεόν*.

78. Adverbialer Gebrauch von ANA. F. Hultsch. The use of *ἀνά* in Hellenistic Greek as a distributive adverb is proved by examples from Plutarch, the Apocalypse, and other sources. This usage is overlooked by Kühner.

79. Der absolute Genitiv des Infinitivs. F. Hultsch. H. asserts, against Krebs, his claim to priority in calling attention to this usage in Polybios, IV 8, 11, and IX 36, 1.

80. Ciceros Rede für Sex. Roscius aus Ameria. Gustav Landgraf. Recension by A. du Mesnil. A very favorable review, though Landgraf would seem to lay too much stress on the "lexicalische Forschung," giving less importance to grammatical and explanatory notes, though he is in no way neglectful concerning them.

81. Die Gedichte des Catullus. Alex. Riese. Recension by Harnecker, Berlin. A useful work which embraces the results of investigations previously made and becomes a new foundation for further construction.

82. Zu Cicero De Officiis und De Legibus. H. Gilbert. Textual notes on four passages in De Officiis and one on De Legibus (II, §5) maintaining a reading proposed some years ago by himself: *et sui erant demi Attici*.

83. Zu Cicero De Re Publica. J. Schmeisser. Critical note on II 3, 5.

84. Eine Glosse bei Tacitus. K. Meiser, München. The passage is in II 28 of the *Historiae*: *victoriae sanitas sustentaculum columen*. The second and third words are interpolations, as Nipperdey maintained; and for the new reason that in Luctatius Placidus (page 19, I Deuerling) one may read: *columen vel sanitas vel sustentaculum, quia a columna fit*.

85. Zu Valerius Maximus. H. Wensky. A continuation of his work on the text of this author, begun in 1879, continued in 1882 and 1883 in the *Jahrbücher*, and latterly interrupted by sickness. The present contribution bears on 54 passages.

Fascicle 12.

86. Des Odysseus Sendung nach Chryse im ersten Buche der Ilias. H. Düntzer. An attack on the position of G. Hinrichs that this episode is largely "contaminated," especially from the Homeric hymn to Apollo. D. defends the episode, and shows that the borrowing was in the opposite direction. In opposition to Heimreich, also, D. declares that A 490-92 are only poorly constructed padding.

87. Zu Solons Fragmenten. J. Rost. Text-criticism and explanation of Fr. 13, Bgk. To this article is appended a brief textual note to *τρίμετρα*, Fr. 36, Bgk., by K. Lugebil.

88. Zur griechischen Syntax. A. Weiske. Remarks upon the different constructions possible after certain verbs, such as *μένω* and its compounds *μαρτυρέω*, *ἀποκρίνομαι*, *ισχυρίζομαι*, *αἰτιόομαι*, as well as *ἀρχομαι*, *ἐνθυμέομαι* and *φθάνω*. In the case of *μαρτυρέω*¹ a finite clause with *ὅτι* or *ὡς* expresses reality, while an

¹ In brief, *μαρτυρέω* belongs to the peculiar group of verbs of believing for which see my Justin Martyr, Apol. I, c. 8, 8, and A. J. P. I 49.—B. L. G.

infinitive carries the idea of uncertainty or, which rarely occurs, a participle. So the infinitive and participle with μένω.

89. Zum Prometheus des Aischylos. H. Flach. Textual criticism, lines 77, 83, 200, 313, 331, 406 ff., 717, 740, 848 f., 860, 895, 901, 904, 948, 965, 970, 1043 ff., 1056. In 77 read τοῦδ' ἔργον for τῶν ἔργων, from a remark of the scholiast. In 83 for τί σοι read τίνας. L. 200 should follow 203.

90. Zu Cicero De Finibus Bonorum et Malorum. C. Nauck. A note on the interpretation of II 31: quod si notandus dies fuit, eumne potius quo natus an eum quo sapiens factus est? The accusative *eum* is accounted for by the influence of an *arbitramur*, unconsciously felt by Cicero.

91. Zu lateinischen Dichtern. Emil Baehrens. This is a continuation of the article in the Volume for 1881, pp. 401-16; it begins with a reproduction of the work of Domenico Comparetti on the Dvenos inscription. This is read in three instead of two lines, and is then translated. The rest of the article is devoted to the results of textual work on Livius Andronicus, Plautus (Amphitruo), Varro (De Lin. Lat.), Ennius, Cicero (in Orator, §163), Ovid (Ibis), Statius (Thebais), and Ausonius.

92. Über die Sprache des M. Brutus in den bei Cicero überlieferten Briefen: Karl Schirmer. Recension by L. Gurlitt. Schirmer is to be reckoned among the advanced critics in that, unlike Becher, the Horatius Cocles of the old school, who still hold to the genuineness of I 16 and 17, he declares for their not being genuine. Secondly, he maintains the genuineness of all the other letters, in that they contain nothing that is not like or does not correspond with contemporary authors, in the matter of language, and in that they bear a character different from the letters of Cicero, and correspond with the character and style of Asinius Pollio, who belonged to the same rhetorical school with Brutus.

93. Zur Schlacht bei Salamis. A. Breitung. B. believes that the apparent flight of the Greek ships at the beginning of the battle (Her. VIII 84, ἐπὶ πρίμνην ἀνέκρουόν τε καὶ ὤκελλον τὰς νέας) was only a stratagem to draw the enemy into the narrows, which they had not previously entered, but were only guarding the outlets (Aisch. Pers. 367).

94. Zu Ovidius. Hans Gilbert. A textual note on Heroides 19.

E. B. CLAPP.

W. E. WATERS.